Literature
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THE NEWSLETTER OF THE CONFERENCE ON ORIENTAL-WESTERN LITERARY RELATIONS OF THE MODERN LANGUAGE ASSOCIATION OF AMERICA

VOL. I, No. 1 College Park, Maryland Spring, 1954

THE 1953 CONFERENCE MEETING

The Conference on Oriental-Western Literary Relations met Tuesday afternoon, December 29, at the Palmer House in Chicago during the 1953 convention of the MLA, G. L. Anderson presiding. It was announced that balloting by mail had resulted in the election of Professor Helen Adolf as the 1954 chairman.

The business of the meeting was a discussion of the Conference on Oriental-Western Literary and Cultural Relations to be held at Indiana University June 29-July 2 and of the newsletter. The Indiana Conference will include sessions on problems in Oriental-Western literary relations (scholarship, teaching, and translations), on the modern literatures of the Orient, and on the poetic theory of four major Oriental literatures: Chinese, Japanese, Indic and Arabic. This material will be covered in three sessions on each of the four days. More general cultural material will be presented in some evening meetings, and considerable discussion ensued about the form these evening meetings should take. The close relation between literature and art would make a talk on Oriental art useful as well as entertaining. The possibility of showing an Oriental film was discussed: an Indian version of Sakuntala has appeared recently, and Japanese films are included among material seized by the U. S. government, though Mr. Yamagiwa pointed out that these were hard to obtain. Folklore is another related area and one in which Indiana University is admirably equipped to provide speakers. Philosophy is still another related field, and on the subject of philosophy the chairman made a statement that he was called upon to explain for the next day and a half. He proposed that philosophy be excluded from the Conference, a proposal which, considering the nature of Oriental literature, seemed remarkable. What he meant to say was that the Conference should have a literary orientation and not be primarily concerned with thought or civilization or culture in general and that the Conference should attempt to capture the literary audience. Mr. Frenz and Mr. Anderson will act as co-chairmen of the Conference; the evening programs will be arranged by Mr. Frenz, who will be grateful for suggestions addressed to him at the English Department, University of Indiana, Bloomington, Indiana.

Two matters of continuing interest were touched on briefly: the problem of teaching guides to certain Oriental classics and the problem of translation. The second is by far the larger problem and a considerable number of people are concerned with it: the UNESCO and at least one university press, among others. Three aspects of the problem are determining what should be translated and getting it done, deciding what translations should be reprinted, and evaluating existing translations. No concrete proposals for approaching any of these were forthcoming, and they remain high on the list of matters for future discussion. And, while the problem of teaching guides is under investigation by the chairman, the matter of teaching Oriental literature and culture in the college without an Oriental studies department was mentioned briefly. Miss Ingalls' recent survey of the Oriental material in the small college program on a Fund for the Advancement of Education grant gives the group a reservoir of material to draw on. The teaching of Oriental literature will be one of the topics discussed at the Indiana Conference.

Mr. Yohannan, Mr. Morrison and Mr. Irving agreed to help with the newsletter.

The Conference will petition the Secretary in the usual manner for a place on the program of the next meeting in New York, December 27-29. Suggestions concerning the 1954 program should be addressed to the new chairman, Professor Helen Adolf, Department of German, Pennsylvania State College, State College, Pennsylvania.

THE MLA PAPERS

(Six papers on Oriental topics were presented at the Chicago meeting in the Comparative Literature Section, Professor Horst Frenz, Indiana University, Chairman. Summaries of these papers are in the official program and in the second report of the Conference. Comments on three of the papers are presented here; the remaining three will appear in a subsequent issue. These comments are intended to provide not so much a formal review but printed "shoptalk." Similar remarks on learned society papers, addresses, or periodical articles will be welcomed by the newsletter. They may be critical or simply informative and may be concerned with an entire paper or with a single aspect of it. Comments on the comments are also solicited.)

Comment on Professor Helen Adolf's "Christendom and Islam in the Middle Ages: A Study in Iron Curtains"

The wide sweep of Miss Adolf's inquiry illustrates convincingly the exasperating complexities of her problem. The stylistic charm of her causerie soothes the forced resignation of the reader, who realizes how much work on detail as well as on methodology will still be needed before some of the most suggestive statements of the author can either be accepted or dismissed. In fact, the measure of the success of Miss Adolf's discussion is in the number of problems she is touching upon or raising.

The problem of diffusion will plague us for a long time to come. Fortunately, we have come a long way since Burdach and Singer wrote their pioneering studies on the kinship of western and eastern love conceptions. We see more clearly now the disposition of the West to accept certain ideas on love professed by the Muslim platonists and we understand quite clearly that the community of disposition goes back to Islam and Christendom sharing, but developing independently, certain elements of the literary tradition of the Hellenistic age. We can no longer be satisfied with listing borrowings on the part of the West of elements furnished by the Arab sciences. Not that the borrowings should be played down, but we have come to realize that the cultural structure into which those borrowings were absorbed was sufficiently different from that of the civilization on which it drew to convey a very different meaning to the information acquired from the Arabs. Besides, on occasion Miss Adolf's authorities may have played her false. It is by no means admissible to say that Islam favored the physical sciences as a way to glorify God as the master of the universe. It is, on the contrary, quite striking how much the natural sciences have always remained on the outside in Islam, notwithstanding the fact that individual Muslims reached highly significant results in those sciences. As a matter of fact, any scientific pursuit not directly connected with allowing man to perfect his service of God remained in a very definite sense irrelevant to the core of the Islamic aspiration in the sciences. Miss Adolf shows a keen and subtle sense of the effectiveness of Muhammad's message, even in areas where one would not immediately look for its influence, but it is going too far to describe his message as arousing the Manichaeans, Chaldeans, and the star-worshipers from Harran alongside with Arabs, Berbers, and Sufis. The listing would seem in part a trifle heterogeneous and in part a bit anachronistic. Godfred of Viterbo may have considered al-Uzza one of the three pre-Islamic moon-goddesses, but we know that al-Uzza represented the morning star, or Venus, and that the other two goddesses usually associated with her had no connection with the moon either. To envisage the hidden Imam and the hidden King of the Grail as connected would suggest, to this listener at least, that the author has allowed herself to yield too readily to the enchantment of nomenclature. On the other hand, the interpretation proposed by the author of that puzzling name which Wolfram gave to the Grail stone as the stone that rose and fell (changing lapsit exillis into lapsit exiliens) would seem rather convincing. The kinship, not to say identity, of the emotional situation in the three great cultural areas of the Middle Ages has been described by other researchers. This common atmosphere, concealed though it was from most contemporaries by linguistic differences and mutual dislike, must never be forgotten by a modern student of cultural contacts between medieval Islam and medieval Christendom. Nor is it permissible any more to venture out into generalizations about Arabic poetry which are based solely on translated material from Spain. Proceeding on those rather limited sources, Miss Adolf, with truly admirable intuition, saw that the praise of objects and their evocative description by way of usually visual metaphors is one of the glories of Arabic poetry; but on the other hand, she seems to have been misled into believing that the friction between intellect and passion could be singled out as a primary motivation of the Arab poet, than which nothing could be less true to the character of this word-bound art. This discussion is offered with an apology, for it is impossible to do justice to a many-faceted presentation which upon each reading calls up new associations and half opens new doors to the under-

standing of the interaction between the Muslim and the western phases of the Middle Ages: an interaction which at times one would judge to have been rather sterile, since it never really affected the basic aspiration of either partner, but which at others one likes to consider rather consequential in view of the new colors it lent to self-expression, at least in the then young West.

Department of Oriental Languages and Literature
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G. E. von GRUNEBAUM

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Comment on Professor Marie-Louise Dufrenoy's "The Meeting of East and West in the Seventeenth and Eighteenth Centuries"

In connection with Miss Dufrency's excellent description of the impact of the East upon European literature of the Enlightenment era, I should like to make a few comments from the viewpoint of the general historian of Sino-Western contacts. Too frequently students of literature, art, and philosophy have treated the Oriental impact upon Europe within the isolation of a particular discipline. Too little serious study has so far been undertaken of the Jesuit accounts, their credibility, and the directions of their influence. It was with the dispatch of the French Jesuit mission of 1685 to Siam and China that Europeans consciously sought to learn from the highly-civilized, non-Christian, non-Greek civilization of eastern Asia. That there were numerous misinterpretations of Asiatic life and customs goes without saying. For the modern student of China, however, whenever he bothers to study the Jesuit writings in detail, the reaction is inescapable that the Jesuits were both profound and conscientious students of Chinese life. Indeed, it may be seriously questioned whether Westerners in more recent times have possessed the intimate knowledge of the Chinese language of a number of the Jesuits who lived and worked in China without benefit of treaty ports, extraterritoriality, or other political aids of the nineteenth and twentieth centuries. I suggest, therefore, that rather more reliance ought to be placed on the Jesuit studies than has previously been thought wise.

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DONALD F. LACH

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Comment on Professor John D. Yohannan's "Modern Persian Studies in England"

The fact that Edward FitzGerald first translated some of Omar Khayyám's rubaiyát into "Monkish Latin" is known to those scholars who have been more than casually curious about the translator's Persian works. That Thomas Hyde, librarian of the Bodleian and one of England's early Orientalists, anticipated FitzGerald by about 200 years and translated not only Omar but Hafiz as well into Latin is known to only a few.

These facts demonstrate the purpose of Professor John D. Yohannan's paper on "Modern Persian Studies in England." The essay brought into focus the steps in the development of Persian studies in England and the principal students, "professional and amateur," who participated in the movement.

Professor Yohannan revealed the liaisons which Persian scholarship formed with commerce and diplomacy in the course of its development. "From the beginning Persian studies in England have been involved in a sort of contrapuntal relationship with affairs of trade...." When the East India Company was brought under control of the Crown in 1784, Sir William Jones, "the true father of British Orientalism," was sent to India as Judge of the Supreme Court. At that time Persian was the official language of India and, "Until the unlocking of the mysteries of Sanskrit, the main means of access to the history and culture of the greater part of that huge land. ... During the next fifty years India was the center of Persian studies." Studies were encouraged in England also. However, the substitution of English for Persian as the official language for India on the recommendation of Macaulay in 1834, resulted in a gradual abandonment of subsidies for the utilitarian study of Persian. Aesthetic, as well as vocational interest in the literature, languished as a result.

"The major credit...for the late nineteenth century fad of Persian poetry, in both England and America," Professor Yohannan stated, "must go to the amateurs of letters," spurred to activity by the popularity of FitzGerald's translation of Omar. However, the essay also reviewed the contributions of professional scholars since the mid-nineteenth century, among them E. B. Cowell, FitzGerald's tutor in Persian, E. Dennison Ross, E. G. Browne, R. A. Nicholson, and A. J. Arberry, the present Professor of Arabic at the University of Cambridge.

The writer of this summary would like to add that two recent books by Professor Arberry (The Rubáiyát of Omar Khayyám, 1949, and Omar Khayyám, 1952), translations of manuscripts of greater antiquity than the Ouseley manuscript, are invaluable additions to Omar criticism. The introductory essay in the second book is a masterly analysis of the Omar problem and is essential to an understanding of Omar as a poet and to FitzGerald's use of his rubáiyát.

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LITERATURE EAST & WEST is sponsored by the Conference on Oriental-Western Literary Relations of the Modern Language Association of America. 1954 Chairman: Helen Adolf (German Department, Pennsylvania State College). Editor: G. L. Anderson (English Department, University of Maryland). Associates: John D. Yohannan (English Department, City College of New York); Thomas Irving (Romance Languages Department, University of Minnesota); John W. Morrison (English Department, University of Nevada). Subscription: $ 1.00 per year; quarterly. All correspondence and books for review should be addressed to LITERATURE EAST & WEST, University of Maryland, College Park, Maryland.

The MLA Conference on Oriental Western Literary Relations

and LITERATURE EAST & WEST

The Conference on Oriental-Western Literary Relations is a discussion group of the Modern Language Association of America. At the invitation of A. E. Zucker and G. L. Anderson of the University of Maryland, about twenty scholars whose work is or has been concerned with the Orient met informally in December, 1952, at the annual convention of the MLA in Boston. This group petitioned the Secretary of the Association for recognition as a Conference Group on the official program for the following year; such recognition must be renewed yearly. The Conference Group is therefore a discussion group created by members of the MLA according to established MLA procedure but is not an official committee of the Association created by its Executive Council.

The purpose of the Conference is to bring together modern language scholars who are interested in Oriental literature and to serve as liaison between modern language scholars and Orientalists.

LITERATURE EAST & WEST is issued to report news of scholarship in the field of Oriental literature, especially such scholarship as is of interest to students of general and comparative literature. It also seeks to act as a forum for the discussion of the problem of teaching Oriental literature in colleges not equipped with Oriental studies departments. These matters and a number of other topics discussed at the 1952 and the 1953 meetings of the Conference Group are included in two reports, which are available gratis from the editor.

Communications are invited whether by MLA members or not. Comments on papers read at meetings and on articles, which are seldom reviewed, are especially desired.

NOTES AND NEWS

The AOS/FEA Meeting

The American Oriental Society met at Columbia University April 13-15 in conjunction with the annual meeting of the Far Eastern Association at the Statler. A cocktail reception tendered to the members of both organizations by Columbia University, a dinner, and a symposium on "Art and Archaeology: Critical Transition Periods" brought the societies together officially on three occasions.

Two sessions of the FEA meeting were devoted to literature: one on Chinese with five papers, and one on Japanese with four. A number of papers on literary topics were delivered in the various sections of the AOS meeting. The summaries of the AOS papers below, unless otherwise indicated, are either reports on the papers or abstracts, prepared by the readers, taken from the program and marked "Abstract." The FEA papers will be reported on in the Summer issue.

AOS General Session

C. C. Torrey, Yale University: "The Genesis of a Prophet"

The Arabian prophet Mohammed throughout the greater part of his life believed himself to be in communication with the Hebrew angel of revelation, Gabriel. A famous and revered Jewish scholar of the 16th century, Rabbi Joseph Caro, author of the Shulchan Aruk was convinced, during the greater part of his life, that he was in regular communication with a heavenly messenger, whom he called his maggid. Caro's diary of his mystical experiences has now been translated for the first time by competent authority. The experiences resemble so closely some well attested but mysterious experiences of Mohammed that a somewhat extended comparison seems likely to be useful. (Abstract)

AOS Linguistics Section

G. A. Kennedy, Yale University: "The Fate of Chinese Pictographs"

The Chinese writing system has been universally recognized to contain a strong pictographic element. In so far as this relates to the origin of the writing, this element does not set Chinese apart from other scripts, all of which presumably began with picture-writing. My inquiry deals with the question why certain pictographic elements have remained, and why others have totally disappeared. (Abstract)

H. G. Creel, University of Chicago: "The Chinese Language and the Structure of Chinese Thought"

Many critics have taxed Chinese thought as lacking logic and have deplored the looseness of structure of the Chinese language. It appears possible, however, that these are two consequences of the nature of Chinese thinking which, properly understood, may not be inferior in validity to Western thought. (Abstract)

Old Testament and Ugaritic Section

D. N. Freedman, Western Theological Seminary: "Biblical Chronology in the Light of Recent Investigations"

This paper is a survey of the present state of studies in the field of Old Testament chronology. An attempt is made to evaluate recent contributions to the subject, and also to indicate the main areas of agreement. For specific treatment the following periods have been selected: 1) the age of the Patriarchs, particularly in view of the suggestions made by Prof. C. H. Gordon in Old Testament Times; 2) the Exodus, with reference to M. B. Rowton's new treatment of the subject in PEQ; 3) the chronology of the monarchy, with reference to: a. the date of the building of the Temple, b. Shishak's invasion (Albright's latest study in BASOR), c. the Omride Dynasty (in connection with the Mesha Stone), d. the Fall of Samaria, and e. the fall of Jerusalem; 4) the chronological relationship of Ezra and Nehemiah. (Abstract)

M. H. Pope, Yale University: "The Abode of El in the Ugaritic Texts"

The seeming incongruities in the descriptions of El's abode which Eissfeldt (Forschungen und Fortschritte, XX (1944), pp. 25-27) noted all disappear on closer examination. The word hrsn (VI AB III 22) solves the apparent contradiction between the watery-subterranean and the mountainous character of El's holy see. Nothing in the Ugaritic texts supports the common assertion that El's abode was in the mythical distance. Just as Baal's residence has been definitely identified, we may seek El's abode in Syria. The impressive site of Afqa, between Byblos and Baalbek, recommends itself on a number of counts as the most likely location of El's abode for the Ugaritians. (Abstract)

D. I. Macht, Baltimore: "Physiological and Pharmacological Appreciation of Leviticus XV, 19 and XViiii. 19"

The doctrine of menstruating women being "unclean" in the physically deleterious as well as ritual sense enunciated in Leviticus prevails amongst most peoples from remotest antiquity to the present. The physical basis for this belief has been studied by the author in strictly controlled scientific experiments for thirty years, and led to important medical discoveries. It was conclusively established that there is a toxic substance, "Menotoxin," present in the blood, perspiration, tears, milk, and urine during catamenia. This is readily detected by phyto-pharmacological methods, employing living seedlings grown in physiological solutions under controlled ecological conditions. It was also demonstrated zoo-pharmacologically by its poisonous effects after injection into rats and guinea-pigs: and on isolated surviving animal tissues. More recently experiments of a psychological character revealed a depresant influence of menotoxin on neuro-muscular behavior of albino rats. This poison was also found to depress the activity of oxidation-reduction enzymes of both vegetable and animal substrata. Biochemical tests indicate that toxin to be a steroid chemical related to the sex hormones. (Abstract)

E. Reifler, University of Washington: "A New Attempt at a Solution of the Philological Riddles of Ezekiel, VII/11, of the Hebrew Old Testament"

Ezekiel VII/11 has long presented the Hebrew philologist with apparently insoluble problems.

The present paper will attempt to demonstrate a solution which, though entirely based on the traditional consonantal sequence, yet perfectly agrees with the requirements of context and grammar. (Abstract)

AOS China and Japan Section

E. Reifler, University of Washington: "Do Not Disgrace Your Ancestors!, Another Pious Interpretative Fraud of Early Confucianism"

In previous papers read at the Annual Meetings of the American Oriental Society in 1950 and 1952 I have already demonstrated two pious frauds of early Confucianism with regard to the interpretation of passages in the SHIH CHING and TSO CHUAN.

There is a verse in ode 196 of the SHIH CHING which literally means "DO NOT DISGRACE YOUR CHILDREN!" Since this, however, runs counter to all Confucian concepts of ancestor worship, the verse has traditionally been given the meaning "DO NOT DISGRACE YOUR ANCESTORS!"

The present paper will attempt to show that also here we have a case of a pious interpretative fraud. (Abstract)

D. Holzman, Ann Arbor: "A New Interpretation of Juan Chi (210-263 A.D.)"

Juan (or Yuan) Chi (210-263 A.D.) is best known as the most inebriate member of a drinking club called the "Seven Sages of the Bamboo Grove." His poems, however, reveal quite a different personality and show that, far from being a pure alcoholic nihilist, he was a religious man, a Taoist in search not only of the ineffable joy of the mystical experience, but also of his personal salvation, and that he was subject to the spiritual anguish that often accompanies the accomplishment of these aims. He is by no means unique for his age, for his own club-mate, Hsi K'ang, shows similar tendencies, as do so many of their contemporaries on the eve of the conversion of China to Buddhism. (Abstract)

B. Szczesniak, University of Notre Dame: "The Ricci-Neroni-Ruggieri Map of China, 1590"

Nicholas Sanson, French Royal Geographer, while working on his second edition of L'Asie (1658) obtained a manuscript map of China from the collection of the Duke of Orleans. The "author of the map was Neroni, but it was drawn by M. Ruggieri in Rome, 1590." The present paper elucidates the authorship of the map and its origin arriving at the conclusion that the map should be ascribed to the authorship of Matteo Ricci, who copied it from the Kuang yü-t'u, 1579 ed. (Abstract)

AOS Islamic Section

M. M. Bravmann, New York: "An Early Arab Conception of Man's Condition after Death"

The conception, current among us, of life as a "migration" coming to an end by death is found in ancient Arabic poetry in a realistic, not metaphorical form. In early Arab conception, the Beduin, whose life is normally spent in wanderings interrupted only by comparatively short intervals, is transformed by death into a permanent settler, Mugim (Hadari). The concepts "die, fall in battle, be buried" are frequently conveyed by verbs literally expressing the ideas of "settling down, staying, being settled in a fixed abode" -- in contrast to "wandering, nomadizing." And the grave itself is often designated as something which detains man and makes him a permanent settler. With a view to this conception, the designation, sometimes appearing in early poetry, of the grave as bait "house" must also be understood in a realistic sense. (Abstract)

G. G. Salinger, New York: "The Anti-Almohad Legend in Mediaeval Islam and the Anti-Muslim Legend in Mediaeval Christendom"

M. -Th. d'Alverny and G. Vajda have recently made known mediaeval Latin translations from the writings of the almohad Mahdi Ibn Tumart. In this paper it will be shown that the anti-almohad Mahdi Ibn Tumart legend of orthodox Islam is to be considered as one of the sources of the anti-islamic Muhammad legend of the Christian middle ages. (Abstract)

AOS General Session

E. A. Speiser, University of Pennsylvania: "The Case of the Obliging Servant"

The Akkadian composition commonly known as "The Dialogue of Pessimism" turns out to be nothing of the kind. A fresh study based on a revised translation has led to the conclusion that what we have here is a broad satire, a genre hitherto unknown in Akkadian literature. (Abstract)

C. F. Pfeiffer, Philadelphia: "The Monster Motif in Beowulf and in the Enuma Elish"

The heroic encounters described in the Babylonian Creation Epic, Enuma Elish, and in the Old English epic, Beowulf, contain parallels too numerous and specific to be deemed accidental. Although separated widely as to time, place, and detail, there is a unity of action and intent which forces us to presuppose the existence of historic relationships between them. This paper will attempt to show that the English epic finds its historical antecedents in the ancient Near East. (Abstract)

AOS Mesopotamia Section

E. B. Smick, Shelton College: "Textual Criticism and Cuneiform Evidence"
The whole subject of the textual criticism of ancient Near East documents needs rethinking in the light of abundant textual variants in cuneiform literature. This paper will critically examine such variants in the recensions of cuneiform texts and will draw some conclusions pointing to the need of revising our approach to textual criticism. (Abstract)

Edmund I. Gordon, University of Pennsylvania Museum: "Sumerian Proverbs"
A study of the entire collection of Sumerian proverb material discovered at Nippur about 50 years ago, as well as in recent excavations, has revealed the existence of 5, and possibly 6, standard proverb series or "books."
The material consists of 446 pieces, of which the majority are small fragments, but quite a number are tablets ranging in size from 2-9 columns.
Fifty-four of these pieces have now been identified as belonging to one of these "books," which begins with a series of proverbs, each introduced by the sign NIG. It consisted originally of somewhat over 200 proverbs, of which over 100 have now been completely recovered. The paper will describe the arrangements of the proverbs in this book, and will present some examples of the proverbs themselves. (Abstract)

S. N. Kramer, University of Pennsylvania: "New Sumerian Literary Tablets from Nippur"
In the course of the 1951 - 2 season excavation by the Joint Nippur Expedition of the Oriental Institute and the University of Pennsylvania, more than 350 tablets and fragments inscribed with Sumerian literary compositions were excavated (not counting more than 500 very small fragments). The paper will give the results of a tentative analysis of the composition types, and will illustrate the importance of the newly discovered material by sketching the contents of a Sumerian epic tale which has hitherto remained largely unintelligible. (Abstract)

AOS India Section

L. Sternbach, Elmhurst, L. I.: "Some Origins of the Hitopadesa"
The Ur-text of the T (Tantrakhyayika) or Southern Pancatantra which was the source for the Hitopadesa has not yet been discovered. On the basis of the existing texts of the Pancatantra, however, it is possible to ascertain that with the exception of tales I.3, I.8, II.5, III.1, III.5, III.6, III.9, IV.6, IV.9 and parts of tales I.1 (128-35), I.2 (136-99), I.4 (381-435), I.9(845-81), II.3 (1025-45; 1175-1200), II.6 (1313-30), 11.7 (1370-90), III.3,II,4, (1691-707), III.4, (1729-61), III.7 (1819-906), III. 10 (2121-277), IV. 4 (2309-22; 2330-35), IV. 5 (2342-68), IV.7 (2403-10), IV.11 (2588-95), IV. 12 (2677-91) and IV. 13 (2704-815), all the other tales of the Hitopadesa (Johnson's second edition) can be traced in the various versions of the Pancatantra.

Although more source material will probably be found in the Ur-text of the Pancatantra, the paper shows that about 70 per cent of the stanzas of the Hitopadesa was taken by its author from different Sanskrit sources. These stanzas are often found in several Sanskrit sources at the same time. 51 per cent of all the stanzas are found in the Nitisastras, 32 per cent in the various versions of the Pancatantra, 9.4 per cent in the Dharmasastras and 27 per cent in other sources of Sanskrit literature. (Abstract)

H. S. Santesson, New York: "Bengal's Writers and their Influence on Modern Indian Thinking"

With Bengal's social-political thinking already Nationalist, Tagore could write, at the turn of the century, "Today the West has opened its doors, and many are the bringers of gifts." With the decline of Vaishnava romanticism and Mughal courtliness, Bengal had been ready for this spiritual renewal which the impact with the West would produce. Bankim Chandra Chatterji's Bande Mataram ("Song to Mother India"), the national anthem of independence-minded India, is an early example of the contribution of Bengal's writers to the cause of freedom. The roots of intellectual opposition to Europeanization as well as the influence of European literature go back at least to the 1820's and the formation of the Brahmo Samaj. By the 1850's there were both native and British groups interested in reform. In 1860 Dinabandu Mitra's Nildarpan, which one newspaper called India's "Uncle Tom's Cabin," attacked the oppression of the indigo workers after the riots of 1859-60, and the Indigo Commission and the Lieutenant Governor supported the popular view. Under the pressure of alien influences, some great Bengali writers were instrumental in reviving India letters: Bankim Chandra Chatterji, a student of Comte and Mill, was convinced that the use of English was destroying Hindu culture and that it was Bengal's destiny to free India not only from the British but from her own archaic social and literary forms. His novel Anandamath ("Dawn over India") concerns the revolt against the British. Swami Vivekananda told his followers to go to England to proselyte the Hindu faith. Both men strongly urged religion as the only proper basis for culture. Gandhi inherited the intellectual forces set loose by the Bengali patriots of the generations before him. The Bengal of 1907, and of the later years when India fought for Freedom, is still very much a factor in today's India and Pakistan. Bengal's writers--Bengal's great social and religious reformers--are still spokesmen for much of the two countries.

Abstracts of the following papers were not available: H. M. Orlinsky, Hebrew Union College: "The Style of the Septuagint of Job"; Hu Shih, New York: "On the Dating of Lao-tzu the Man and the Book of Lao-tzu"; Richard Walzer, Institute for Advanced Study: "Miskawaih's Tahdhib al-Akhlaq and the Philosophic al Akhlaq Literature"; A. Goetze, Yale University: "Old Babylonian Prayers for Success in Extispicy."

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Summer Conference

The Conference on Oriental-Western Literary and Cultural Relations, planned by the MLA Conference Group and sponsored jointly by the ACLS and Indiana University, will be held at Indiana University, Bloomington, Indiana, June 28-July 2. The purpose of the Conference is to bring together writers, critics, teachers, students, modern language scholars, and Orientalists on topics of mutual interest in the fields of Oriental literature and East-West cultural relations. The chairmen of the Conference are G. L. Anderson, University of Maryland, and Horst Frenz, Indiana University. The program will include:
I. POETICS: Chinese, John L. Bishop (Harvard); Arabic, G. E. von Grunebaum (Chicago); Japanese, Richard N. McKinnon (U. of Washington); Indic (to be announced).
II. TWENTIETH-CENTURY ORIENTAL LITERATURE: Chinese, Yi-Tsi Mei (Harvard); Arabic, Kermit Schoonover (Columbia); Japanese, Joseph K. Yamagiwa (Michigan); Bengali, Buddhadeva Bose (Pennsylvania College for Women).
III. GENERAL SESSION: Whitmanism and Chinese Poetry, Achilles Fang (Harvard).
IV. FORUMS: 1. An Evaluation of the Scholarship on Oriental-Western Relations, 17th-20th Centuries (Chairman: Arnold H. Rowbotham, California, Berkeley);
2. The Teaching of Oriental literature (Chairman: John W. Morrison, Nevada);
3. Oriental Literature in Translation (Chairman: Jeremy Ingalls). Delegates will be able to attend a lecture by William Empson, of the Indiana School of Letters, and two lectures by Y. P. Mei, sponsored by the Department of Philosophy of Indiana University. A reception and the showing of Oriental films are planned. Inquiries should be sent to the Comparative Literature Office, English Building, Indiana University.

Teachers Available

1. English and related subjects. Man, married, B.A., M.A. Wisconsin; Ph.D. Northwestern. Has taught composition, 17th century literature, American literature, Shakespeare, communications at various places including Niigata University, Japan. Travel in Europe, Middle East and Far East. Language proficiency in varying degrees in French, German, Spanish, Italian and Japanese. Articles in American and Japanese journals. Newspaper experience. Military experience: officer, naval communications and intelligence. Recently returned from Japan, has temporary Associate Professorship in Teachers College.

2. Chinese cultural history and literature. Man, Chinese, studied English and Chinese literature and history in China. M.A., Ph.D. Michigan, modern European history. Interested in the role of literature in cultural history and international understanding. Book length MS. completed on a Chinese scholar and statesman of the 19th century. Chinese alphabetization project paper awarded prize by Continental Development Fund. Fields: Chinese language, literature and cultural history; modern European history.

Rumi Symposium

On February 2 the Middle East Institute presented two lectures commemorating the life and works of Jalal al-Din Rumi (1207-1275). The symposium was chaired by Mohammad Hashim Maiwandwal, Counselor, Embassy of Afghanistan. Dr. Mehmed A. Simsar of the U. S. Information Agency spoke on "The Life of Jalal al-Din Rumi and his Poetry: the Mevlevi Order of Dervishes." In his tribute, Simsar said "The man we are honoring tonight is said to have traced his ancestry to a great Arab; he used the language of Iran as a vehicle of his poetry and as a medium of his delivery; he adopted Turkey as his place of abode and spread an unextinguishable fire in the hearts of men all over the world." Dr. Edwin E. Calverley, editor of the Muslim World, addressed the group on "The Mystical Philosophy of Rumi." (Courtesy USIS and the Middle East Institute)

'Umar Manuscript

The oldest "Umar manuscript in private hands was sold on December 15, 1953, for $4,500 by the Parke-Bernet Galleries to a private American collector whose name was not made public. The manuscript is dated 1216 and contains 247 quatrains in clear red script. The oldest manuscript is at Cambridge and antedates this by nine years. Parke-Bernet has issued a catalog (No. 1478-A) devoted solely to the manuscript. It contains five plates, showing two center leaves, the colophon, the first page, and the binding (late 15th century Persian leather). The catalog quotes at length a letter from A. J. Arberry and from articles by him in BSOAS and the Britannica.

REVIEWS

Heinrich Zimmer. THE KING AND THE CORPSE: TALES OF THE SOUL'S CONQUEST OF EVIL. Ed. Joseph Campbell [New York:] Pantheon, [1948] ix, 316 pp. $3.75 (Bollingen Series, XI).

This volume presents analyses and interpretations of a number of traditional stories from the point of view of a psychologist. The following stories are discussed: Abu Kasem's Slippers, an Arabian tale; the Irish story of Conn-eda; a version of the life of St. John Chrysostom; a group of Arthurian tales; the King and the Corpse from India; and four Episodes from the Sanskrit Kalika Purana, a biography of Kali, the chief manifestation of the Mother Goddess Maya. These last episodes have apparently never before appeared in English or any European tongue.

Dr. Zimmer's theory is that myth and folktale in general preserve a communal heritage of wisdom hidden in symbols that only the psychologist can interpret. Since every man bears in his unconscious a record of the attitudes of his ancestors of a long distant primitive past (the Jungian concept that justifies publication in this series), these tales speak to something buried very deep, "the spiritual heritage of archaic man." They offer us a "map for exploring and ascertaining contents of our own inner being" (p. 310, n. 2). Dr. Zimmer's

attitude in his interpretation, as he explains in a foreword, is that of a "dillettante among symbols," one who enjoys probing the great number of possibilities of suggestions that the symbol opens to him without believing that he has reached a definitive solution. "The book is," he says,"a conversation primer, a reader for beginners and introduction to the grammar of a cryptic but widely enjoyed, pictorial script. And since...even the advanced reader must inevitably discover, time and again, that he is still but a beginner, the following essays are intended also for him" (p.6)

The chief meaning of the symbols, as Dr. Zimmer sees them, is the search after wholeness of personality, which modern man, by his reliance on the conscious part of his mind--intellect and will-has forfeited. Helpful animals, for example, represent the guidance of unconscious instinct to a state of being where there is cooperation between the layers of the mind and a new "superconscious" perfection is achieved.

The symbolism of the tales is worked out in great detail and rhetorical richness. Sometimes the interpretation vitalizes the tale and enriches understanding. For example, the filthy and fatal slippers of Abu Kasem stand only superficially for greed; in a deeper understanding they are seen to symbolize a picture of the individual which he has forged for himself, a mask, and which he cannot slough off when it is no longer useful. He continues to hold to it to his own destruction. The description of Lancelot as the "animus-archetype," the dream-ideal of masculinity cherished in the depths of every woman's psyche, is also interesting. But, in any case, these are merely more subtle interpretations in a specialized vocabulary of a meaning which everyone will recognize. On the other hand, the idea of wisdom unconsciously created and transmitted (for no one would maintain that the poet or the anonymous perpetuators of tradition were conscious of the meanings here presented) awaiting modern psychological methods to be made conscious is somewhat mystical. There can be no doubt, however, that the method utilized by Dr. Zimmer can produce entertaining results.

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Arthur F. Wright and others. STUDIES IN CHINESE THOUGHT. Chicago: University of Chicago Press, 1953, xiv, 317pp. 9 plates. Index. $4.00. (Comparative Studies in Cultures and Civilizations/American Anthropological Association Memoir No. 7).

This symposium consists of ten articles by leaders in the study of Chinese language, literature and thought. To members of the Modern Language Association who may not yet be familiar with the Far East, half of the book will be of direct value. The introduction and four of the other articles touch on problems of translating and interpreting: Arthur F. Wright, The Introduction, and "The Chinese Language and Foreign Ideas." (This is the only article that

relates to translating into Chinese.); Arnold Isenberg, "Problems of Interpretation"; I. A. Richards, "Toward a Theory of Translating"; and Achilles Fang, "Reflections on the Difficulty of Translation."

The remaining five articles, which deal with philosophy, history and art, will introduce the reader to rich fields: Derk Bodde, "Harmony and Conflict in Chinese Philosophy"; W. Theodore de Bary, "A Reappraisal of Neo-Confucianism"; David S. Nivison, "The Problem of 'Knowledge' and 'Action' in Chinese Thought since Wang Yang-ming"; J. R. Levenson, "'History' and 'Value': The Tensions of Intellectual Choice in Modern China"; and Schuyler Cammann, "Types of Symbols in Chinese Art."

Mr. Wright touches on the history of Western interest in Chinese thought; Leibnitz, Voltaire, Jesuit and other missionaries. He hopes that this volume may help to give studies in Chinese language and thought their proper place in the field of comparative literature. He refers to an early Buddhist missionary to China (344-413 A.D.), who wrote: "But when one translates the Indian (religious books) into Chinese, they lose their elegance"; and to a Protestant Christian missionary who wrote in 1890, "The Chinese language is so defective and clumsy an instrument for being made the medium of spiritual truth!" A number of other critics are cited. The effort to provide symbols or characters for new foreign concepts and for scientific terms is even more troublesome than in the West. The transliteration of polysyllabic names and terms important in the Buddhist or Hebraic-Christian religion presents results which may somewhat convey the intended sounds, but carry as excess baggage the irrelevant meanings of the newly coupled monosyllabic Chinese words.

Mr. Richards lists seven functions which must be served by an utterance, and says that the translator must choose on which of them he will place care and emphasis in rendering the term into the new language. The process should be approached consciously and deliberately. The differences between Chinese and a Western language -- and customs and institutions -- are extreme. The translator must attempt to understand the situation as well as the particular written piece. Mr. Fang: "The so-called Chinese language is a really forward child, a most recalcitrant thing in the hands of the logical-minded." And he submits a number of instances in which even skilled translators have missed vital features in the Chinese passages they were rendering into a Western language. The seventh of Mr. Fang's eight sections deals with grammar and dictionaries. It begins with a citation from Gustave Schlegel: "Lisez, lisez; jetez la grammaire!" Yet we cannot expect another lifetime.

Mr. Isenberg considers that distance and difficulty of understanding are not wholly determined by the ancient language and cultural background. He suggests that many Westerners may find it easier to understand some ancient Chinese concept than to understand their own Western political opponents--for example the communists.

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